

MISSISSIPPI BAPTIST RECORD.

INTEGRITY, AND FIDELITY TO THE CAUSE OF CHRIST.

VOL. 1.

CLINTON MISS., THURSDAY, FEB. 15, 1877.

The Mississippi Baptist Record will be furnished to subscribers at \$2.50 a year, mailing postage paid.

The subscription price is required in advance; and at the expiration of the term paid for the paper will be stopped. All money for the paper should be sent by Postage order or Express, to M. T. Martin, Clinton, Miss. The paper should be sent to J. P. Gammie, 200 Main St., Clinton, Miss.

SHREVEPORT, LA., Feb. 4, 1877.

Bro. Gamble:—Imaging when you may delight on yesterdays when I received from the hands of our Post Master, three copies of the "Mississippi Baptist Record." The whole month of January had slipped away during which I had looked and longed and waited in vain for its appearance, almighty heart sick from disturbed sleep. Of course many conjectures were indulged in as to what caused the delay, and perhaps the most humiliating one of all was the impudent thought that the enterprise had fallen through. But when I remembered the men who manned the craft, especially the *Friend and Master*, I would take heart and say yes, "I shall yet be transported by a sight of the "Record" with full banners and streaming banners sailing into this port. And so I have been rewarded. The paper has a veritable existence, and is here in its clear, well-fitting and hand-some *and* modest, and yet majestic in its simplicity. Well, I must heartily congratulate both the editor and publisher upon your success in bringing out the paper, and making it what it unquestionably is a thing of material beauty and appropriateness. I believe I have read about every interesting sheet of the times. I thank you for your salutary. I see from it, that you are an editor fit out of no cloth. I confess I like the pattern, and am perfectly confident that you will be made up to fit. I am rejoiced to know that religious newspapers in Mississippi is at a standstill that so far as the Record is concerned, will be likely to continue at peace. I avowd a little at Prof. W. T.'s proposition for peace, for I had not seen a speck of war. True some of the brethren in the past had been belligerent a little, for as they had not provoked a single fly, and were not likely to, I thought all they had to do to secure peace was merely to be peaceable. But Prof. W. T.'s suggestion about the waste basket is a good one—yes, throw everything ruthless into the waste basket that would disturb the peace and mar the harmony of our people, even should it be what I have written. But I find myself writing by making suggestions. Please excuse me, and do just as your editorial common sense dictates.

I had thought to give you some account of our journey to this place, but on reflection, have concluded not to玷污 the reputation or existence of the "Record" by loading it down with a lot of rubbish called "notes to travel." Suffice it to say that the trip from Crystal Springs to Shreveport was made without the occurrence of any extraordinary event. We passed through Galveston and Houston—principal cities of the lone star State—too rapidly to make observations or get impressions. I have been in Shreveport about three weeks, and have almost taken my revenge. I am happy to say that I have found the place, in many particulars, better than I expected. The city numbers from twelve to fourteen thousand inhabitants, and supports a very large cotton trade. It is generally well built, and is occupied by as intelligent, good looking, and clever people as you meet with anywhere. The brethren have given us a cordial welcome, and already made us feel at home. The church is made up of the best material the city affords, is of encouraging numbers, and harmonious, earnest and hopeful. If I can succeed as well in pleasing the church and people as they have in pleasing me, my joy will be full and complete. With God's blessing upon our united labors, I hope to see His work prosper in our hands. We have just got into our own house—very comfortably furnished by the church, and have received many kindnesses at the hands of our dear people. I have just received a letter from Bro. McGee. He is at Minden in this State, and speaks well of his field. Some of our best members here are from Minden. They say the church there, though few in number, are united, pious and reliable. Minden is only twenty-five miles from Shreveport. Faithfully yours,

J. A. Hackett.

The tongue of the slanderer is a devouring fire which furnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff, which, wherever it passes, leaves only desolation.

The Jesus derived from Germany some months ago, has taken refuge in India, and a large number have joined the University, Bombay, where a new college has been opened for the purpose of making them useful.

There will have to be a great change if Jesus becomes useful.

Virtue is the race which God has set man to run, and happiness is the goal none can arrive at till he has finished his course with honor.

SHOW THYSELF A MAN.

David stood on the brink of death, ready to cross the dark river. His son Solomon had been invested with Kingly authority, and had in hand the destiny of a great and mighty people. The son stood beside the aged father to receive his dying command and blessing. David knew much of the demands and perils before his honored hea, and his heart yearned for him and for the people he had so long ruled and loved. The parting advice of this grand old patriarch to his noble son is full of interest, but no part of it has impressed me more than these brief words: "I go the way of all the earth; be thou strong therefore and show thyself a man." 1 Kings 11:2. No other Davids and Solomons have figured in history, but the demand for true men has not goneless as the world has grown older. They are in great demand now. This government needs them, and may go to pieces for the want of them. "Alas! alas!" And the church of Jesus Christ has none of them to spare. I believe, however, that there are true men who will stand up for the Master, and we will not have to go out of Mississippi to find them. All such ought to be at the post of duty there is work for them somewhere.

Every Christian should be a "good soldier of Jesus Christ." Head and heart enter very largely into the composition of a true man. Head power and heart power are manifested in strong will and honest purpose; great courage and devotion to the right; sound judgment and pure consecration; independent thought and fervent charity.

An editor of a religious paper ought to have all these elements of character. With all head and no heart, he may be an intellectual giant, and yet do more harm than good with all heart and no head, he will be as a child, and always need some one to lead him. Bro. Gamble, you have work before you. "Be thou strong, therefore, and show thyself a man." Doubtless one of your great troubles will be with your correspondents. You cannot do without them, and would not if you could; and yet, occasionally you will have one that will try you. When a Bro. writes an article and sends it to you, will think it ought to be published? He will probably perceive peculiar merit in it, that you will fail to see, and this will shake his confidence in your judgment. It will be hard for you to reject his article, for while your judgment condemns it, your good feelings for the Bro. will incline you to let it go. Will he be a conflict between your head and heart. If you please him, you will displease yourself and others. What ought you to do then? "Be thou strong and show thyself a man." Another may want to tell a great deal about himself, that you will think your readers would not be much interested by knowing. You will, of course, desire to please the Bro., but your judgment will turn your eyes to the waste basket. If a bad report gets out about a Bro., he may desire to tell all the world about it, and then vindicate himself. You may think the less the world knows of the matter the better; but if you don't publish it you will offend him, and I know you will not like to do that. Good brethren will get into controversies, and it is sometimes very difficult to keep them from running into personalities. Remember that when I was an editor and you a correspondent in a department of the paper, not ours, brethren indulged a little too much in sharp personalities, and you concluded that there was any truth in the theory that most of them was in the church and people as they have in pleasing me, my joy will be full and complete. With God's blessing upon our united labors, I hope to see His work prosper in our hands. We have just got into our own house—very comfortably furnished by the church, and have received many kindnesses at the hands of our dear people. I have just received a letter from Bro. McGee. He is at Minden in this State, and speaks well of his field. Some of our best members here are from Minden. They say the church there, though few in number, are united, pious and reliable. Minden is only twenty-five miles from Shreveport. Faithfully yours,

approval of good people is to do right and work on. You cannot please everybody; you need not try. Be right yourself, and give us a *good religious* paper. The correspondents and patrons who will be of most service to your paper and the cause you serve, will stand by you. I am writing for others as well as you. I think it will help you for others to be reminded that to fill your position you must be a man of head and heart, and not wear yourself out trying to please everybody. I urge you correspondents and friends will show them selves men. I say to you and want all my correspondents to read it, that it will be two answers to this question: *In What Did Cain's Sin Consist?*

There may be two answers to this question; 1st, In the offering itself. Do not think Cain's offering was what Jehovah required. He brought of the first fruits of the ground. But there, it has been said, were nothing more than "offerings of the acknowledgement." They expressed nothing in keeping with the idea of an atonement for sin. His offering did not include that scriptural notion of atonement, viz: "without shedding of blood there is no remission of sins." Well, I must hear him speak again. Pastors need to be men, and good heads and good hearts. I have known some pastors whose hearts seemed to be too large for their heads. Their great anxiety to be mild, gentle, and loving, and good, to please everybody and have everybody "say he's a good fellow," kept them from doing their duty. I have said of such men, "they are too good." They are afraid to preach the whole truth; they are afraid to encourage and enforce discipline; they are afraid to tell their brethren plainly what they ought to do, and urge them to do it. They have honest purpose, pure consecration, devotion to the right, and fervent charity.

But is there not a *strong presumption* and a *strong presumption* where there is nothing to the contrary, is a pretty forcible argument, that Adam (and from him, his posterity) had gathered the idea of sacraficing animals, from the killing of those (for they must have been slain) from the skins of which Jehovah made clothing for the fallen pair? Is it probable that man would have ever originated the idea of offering up a lamb without spot or blemish to satify an injured God? No, the deceitful heart that is enmity against God, would have invented ways and means to provoke the anger, and not to appease the wrath of an offended deity.

If this be true, (and who doubts it?) are we not forced to conclude that an express command had been given to Adam with reference to sacrifice, though no mention is made of it?

(b) The next difficulty, that may be urged is, that as "Cain was a tiller of the ground," he might, possibly, have had no flocks of which to offer such a sacrifice as Jehovah required; and would, therefore, be excusable.

But this difficulty is too trivial to need a serious notice. He, no doubt, could have bartered the first fruits, or some of the fruits, of the ground for a sacrificial lamb to offer to God; and would, therefore, be excusable. This committee, as body politic, will plan and execute expedients. Seven Ladies' Missionary Societies, of Yazoo Association, have this coming year must go genuine faith in the ability and fidelity of Him who commands; for without faith it is impossible to please God! Heb. 11:6. That he did not do the former, in my opinion, I have shown above; that he did not possess the latter requisite, is clear, from the fact, that God did not accept his offering, and that he acted after that in such a manner as to be driven from the presence of the Lord.

Then, to sum up the subject in an inverse order from that in which I have discussed it, we have Cain's sin to consist in, 1st, want of faith in God; 2nd, the substitution of something else for what God commanded. Here is a lesson for us that we should ever seek to cultivate an abiding trust in God, and keep his ordinances as delivered to us.

Leaves are light and useless and idle and wavering and changeable; they even dance; yet God has made them part of oaks. In so doing, they become strong, but "be thou strong and show thyself a man." In so doing, they become strong, but "be thou strong and show thyself a man." I have no doubt you will often be disengaged, and your patience will be tried, for there are other troubles aside from those connected with correspondents. But the surest guarantee of the smile of the Master and the

CAIN'S SIN.

SHALL WE KNOW EACH OTHER.

Our first parents had fallen victims to the seductive wiles of the Devil; sun like a dark cloud, had cast its sombre shadow over the beautiful home of the once happy pair. But I could not greet my lost loved ones.

Another replies that "this knowledge would rob him of much happiness as we would also miss our absent friends, and heaven would be an empty void if I could know that my mother or child were in the world of woe."

Without citing texts to prove my position, I assume that we shall know those of the absence of those doomed to ruin, and that this knowledge will not affect us.

Certainly none of our friends will be impaired, but we may readily suppose they will be enlarged and sharpened, and of course we shall be aware of the terrible fate of those hopelessly lost.

It is fair to suppose that we shall feel assured that Our Father "hath done all things well," and to His love

not keeping the offering of salvation between the two meetings. Mr. Thompson, the pious and large-hearted pastor of the Scotch Presbyterian church, bore to the Indians the greetings of their English speaking brethren, in words truly edifying and consoling. Our Bro. Coonial was the principal speaker of the Italian delegation which was sent to the English meeting, and spoke very eloquently of the difficulties of the work of evangelization in Roman Catholic countries, and especially in Italy. One of the direct fruits of this week of prayer was the establishment of a weekly union prayer meeting for English speaking Christians in Rome. The Italian brethren have regularly maintained one, but now they have introduced the feature of having every alternate meeting devoted to evangelization, thus uniting all the evangelists of Rome, not only in prayer but in efforts for the conversion of sinners. As to

OUR OWN WORK IN ROME,

I have nothing remarkable to communicate, but I am anxious to

see that the

work

is well

done.

May we not reasonably infer that all natural ties, as we here exist, will be broken or swallowed up in adoration and praise of Him who hath redeemed us in his own blood?"

We can here have no more conception of a spirit than one born blind can have of the tints of the rainbow, for we may certainly know that there will be no discordant notes, or any thing to mar our joy in the heavenly land or it will not come up to the Biblical account of manly happiness.

If we are entirely resigned to the

will and justice of God the absence of

our friends and the certainty of their

terrible doom will not annoy us; and not to be thus resigned would be rebellion and would seclude us from that blessed abode.

But what is vastly more important than these speculations is the great question "Shall I be there?"

M. E. ABBEY.

TERRY MISS., FEB. 5.

DEAR SISTER ELIZABETH:

How glad I am to read such words as you write. You are possessed of the true spirit. Your idea concerning organization of Ladies' Missionary Societies and monthly contributions, is good. Will I be assuming an unwarranted prerogative, if, by myself, an amendment be suggested?

ANOTHER DEPARTURE.—Soon after

leaving for Petersburg I left it to

call attention to what seemed

to me a departure from Baptist usages

on the part of the brethren here, viz:

that they sent flour, sugar, coffee,

bacon, tea, pickles, preserves, etc.

etc., to my store room without my

knowledge or consent. I asked

what ought to be done about it, but

so far I have seen no reply. Now

here they have departed again—this

time it is the ladies, and they have

brought me with an elegant

blue clothed suit, and a brother has

added a fine hat. Last Sunday, by

unanimous consent, I was the

first to call attention to this

peculiarity, and the meeting

was adjourned.

At the next meeting, the

brethren

and sisters

had

gathered

in the

church

and

the

ladies

were

present.

At the

next

meeting

the

brethren

and

sisters

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J. B. GAMBELL, - - - Editor.
M. T. MARTIN, - - - Proprietor.

TERMS—\$2.50 per Annum, or Advertiser.

CLINTON, MISSISSIPPI,
THURSDAY, FEB. 15, 1877.

Our Creed—Another Side.

As we go back the track of time, we are struck with wonder that our fathers, mainly simple men, should have preserved the doctrines of Christ so pure amidst the almost universal degeneracy of the times in which they lived. We are led to inquire, how was this? They were certainly not wiser as a class than many others, nor do we think they were naturally better. And yet they alone kept straight on the good old way, while the multitudes—Catholic, Greek and Protestant were turned aside to vain conceits. Why was this? We inquire again. Last week we tried to answer this question. They proceeded by a rule, a safe rule, and that set them right. With this it was a cardinal doctrine that the scriptures contained the will of God concerning us, and that the whole duty of man is to fear God and keep his commandments. They could cheerfully burn at the stake, or be sacked and drowned, or suffer any other punishment or indignity, but so completely were they committed to the great idea of strict obedience to Christ that they by no means could be induced to deviate their course in anything from the path of obedience. [Simple-hearted children of God, they professed no wisdom, but that which cometh down from above.] They did not disturb their brains to find a better way, nor did they ever raise the question of essentials and non-essentials. Adhering firmly to their simple creed, they kept on amid the snare set for their feet on all sides. Down through the ages of the past they marched, a band of invincible heroes, bringing with them to bless the things, and aye the pure gospel of Christ. We honor and bless their memory, and we hail with pleasure every successful effort to re-liven their names and deeds of renown.

A MISTAKE.—When Pike, of the Herald began his discussions he denominated the opposers of alien immersion so landmarks. Time and again he was corrected, but he stuck to his error. Bro. Relyea of the Southern Baptist, in his articles in that paper, has fallen into the same mistake. Alien immersions have nothing in the world to do with landmarks. Indeed a landmark may take either side of the alien immersion question without compromising his consistency. It is well enough to make a note of this.

N. R.—We have received several polite requests to give our influence in favor of things and projects about which we know nothing. Generally these requests mean that a little free advertising is wanted in addition to our personal influence as editor. Now we want it well understood that we cannot be depended on to do this sort of work. If we know nothing we shall say nothing. This paper, as far as we can help it, can never be used to hook money out of our patrons' pockets. Parties having something worthy of advertising can afford to pay for it, and do business in a business way.

In company with President Webb, we went down to Vicksburg last Sunday to help install the new pastor, Eld. W. H. Burr, recently of Kentucky. Bro. Webb preached an excellent sermon, suited to the occasion; Bro. Webb delivered an address of welcome, and a charge to the pastor-elect, and we delivered the charge to the church. Everything passed off pleasantly, and after breaking bread with Ex. Bishop Walne we returned to Clinton, well pleased with the new pastor, and the church at Vicksburg. We saw but little of the city, but what we did see, looked like the houses had been sprinkled down out of a pepper-box.

Some of our political exchanges are a little exercised over our editorial in the first number on the political situation. We don't mean to be political, but we thought it lawful to explain a little and say a word for peace. There will be more of that sort of writing in the Record. We don't believe in politics in religion, but in our judgment there ought to be a good deal of religion in politics. The Record shall advocate the cause of peace, and this seems the more needful as Baptists are a fighting people, the world over.

Bro. D. L. James, of Blount Springs, Ala., has written a pamphlet to prove that Missionary Baptists are the only people following Christ and the Apostol, and consequently that they constitute the true church. We do not believe that the Methodist Church has seen the end of that question. —Independent.

Letters from India, says the Canadian Baptist, "convey the intelligence that Mr. Clough has baptised more than five hundred converts, since the first of July, in the Ongole district of the Telangana Mission; that they ought to be remembered, that there is all the difference between Episcopacy and Christianity in England."

The Pike controversy is about to be revived in the Religious Herald, multiplies through their labors, land.

Clippings.

The Autumnal Meeting of the Baptist Union at Birmingham, in October, was marked by all the interest and enthusiasm of former years. Rev. Dr. Landels succeeds Rev. Charles Williams as President. Dr.

Landels, who is one of the foremost of our London pastors, made an address of characteristic path and ability. The Union is an organization which not only resolves, but achieves.

The last and largest scheme is to raise £50,000, or \$250,000 in gold, as the basis of an "Annuity Society." Already, under the lead of Mr. Williams, with whom the scheme originated, half this splendid charity has been obtained. The next great work will doubtless be a chapel building fund of £100,000, or half a million dollars in gold. Our English Baptist friends do nothing by halves.

—Exchange.

Here is a fine illustration of evangelical growth: "The first Baptist church in Sweden was formed at Ordbo, in 1854. It consisted of five members, who held the Lord's Supper for the first time in an open field at midnight, a large stone being their communion table. They had to suffer some persecution and the teachers were imprisoned. The same church to-day, numbers three hundred and eight members; with a Sunday school containing six hundred and fifty scholars. They have erected a new chapel in one of the chief streets of the town, which will seat one thousand. In the whole of Sweden, there are now some two hundred and fifty Baptist churches, and over ten thousand members."

At the recent laying of the cornerstone of a chapel in London, Mr. Spurgeon recounted his effectual way of securing pure air in a church where the windows were so rarely opened. The manner in which men begin a religious life will be apt to leave its impress on their whole subsequent career. Now it is a common remark among ministers that formerly very many passed through what was called a law work, that is, a time when they explored themselves and thought seriously on the great problem of their sinful nature and of grace. At this work they were kept by their spiritual advisers, very injudiciously, it might be, as if there were but one and the same beaten path, by which all had to attain to hope and comfort. But no doubt the result of the process was to acquire a greater knowledge of the evil in their hearts and a higher value for the deliverance found in the Gospel. And no doubt also habits of self-reflection and a reflective, thoughtful habit of mind generally were built up the more easily on such a foundation.

It is true, that upon some of these charges there are unavoidable prejudices. But where we the Presiding Elders, and the numerous ordained local preachers—ordained for this very purpose, that hundreds of them in the midst of those 4,488 Methodists were denied baptism?

There is a mistake here. None of these infants were denied baptism, they never applied for it. If this writer wants to know what the masters is, we can tell him that the said washing out from the whole super-structure of Presbyterianism. Believers baptism is the coming down.

The peril of the hour is the halfing of a part of the gospel and the halfing of the communion in order to enjoy

the rights and benefits of the church of Christ, the church of the saints, the church of the living God. The old singular Calvary of our fathers' days has gone out of date. And even those ministers who stickle for it most, use it less to build up their people with that to their brethren by. Perhaps it is well that a milder type of theology has come into vogue, but surely it is not well if congregations very generally, as I believe is the case, attach but little weight to doctrines bestow the blessings thought upon them, do not love to hear them preached, and fail to see the beauty of the system of divine truth. One cannot help suspecting amid all these signs that the verities of the Bible have a weaker hold upon the faith of Christians than formerly; that it is not so easy to bring them to a full and clear understanding of the truths of the gospel, and that they are not so easily to be a baptist preacher.

The American and Foreign Bible Society (Baptist) employs Bible readers in the South to work among the freedmen. The readers distribute Bibles and Testaments and read from them to such as will hear them. Three of these report, as the result of ten months' work, that the Bible was read and explained to over 2,000 families at home.

The Methodist National Camp-meeting Association has decided to hold three national camp-meetings in the South to work among the freedmen. The readers distribute Bibles and Testaments and read from them to such as will hear them. Three of these report, as the result of ten months' work, that the Bible was read and explained to over 2,000 families at home.

Read Bro. Lowry's splendid article, "Show Thyself a Man?" Who will write me a companion piece, for it is on this subject? "Show Thyself a Woman." Let me see what can be said for the other side of the house. There is just as much need of true women as there is of true men. Who will write?

Bro. E. E. King, pastor at Hernando and Senatobia, is cheery fine congregations. He writes that they have just finished the Baptism meeting. Lonsdale at Senatobia, the "clad baptistry and nice dressing rooms. Hope there will be constant need of them."

The Nation's London letter says: "At the last general election, the voting power of the publicans [members] was the engine of destruction upon which the Tories mainly relied, against the followers of Mr. Gladstone. The Established Church, with a pot of beer in one hand and religious education in the other, carried nearly all the English counties and many of the boroughs, and it is only now that these constituents begin to show that they repudiate their choice. The publicans, enabled with an apparent interest in drunkenness and in crimes, direct or indirectly, 'proveable' to the church, have turned men's attention to the 'liquor' laws. Many worthy men are disengaged to see how deeply the credit of the country is sunk in beer and spirits; and the question how we are to deal with the sale of drink is fast coming to the front, and already promises to be a test question—a test that will be rigorous, but in many cases not over-wisely applied."

The established church, i.e. the Episcopalian church of England must be far gone to come to this. But we do not know how he has managed the proof. We cannot recommend the work, because we have not seen it. Persons wishing to secure a copy can obtain one by writing to the author in London 10 cents. We endorse no work that we know nothing of, and we will not give our endorsement even then, unless we think the book worth.

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Read Bro. Lowry's splendid article, "Show Thyself a Man?" Who will write me a companion piece, for it is on this subject? "Show Thyself a Woman." Let me see what can be said for the other side of the house. There is just as much need of true women as there is of true men. Who will write?

Bro. E. E. King, pastor at Hernando and Senatobia, is cheery fine congregations. He writes that they have just finished the Baptism meeting. Lonsdale at Senatobia, the "clad baptistry and nice dressing rooms. Hope there will be constant need of them."

The Nation's London letter says: "At the last general election, the voting power of the publicans [members] was the engine of destruction upon which the Tories mainly relied, against the followers of Mr. Gladstone. The Established Church, with a pot of beer in one hand and religious education in the other, carried nearly all the English counties and many of the boroughs, and it is only now that these constituents begin to show that they repudiate their choice. The publicans, enabled with an apparent interest in drunkenness and in crimes, direct or indirectly, 'proveable' to the church, have turned men's attention to the 'liquor' laws. Many worthy men are disengaged to see how deeply the credit of the country is sunk in beer and spirits; and the question how we are to deal with the sale of drink is fast coming to the front, and already promises to be a test question—a test that will be rigorous, but in many cases not over-wisely applied."

The established church, i.e. the Episcopalian church of England must be far gone to come to this. But we do not know how he has managed the proof. We cannot recommend the work, because we have not seen it. Persons wishing to secure a copy can obtain one by writing to the author in London 10 cents. We endorse no work that we know nothing of, and we will not give our endorsement even then, unless we think the book worth.

The Pike controversy is about to be revived in the Religious Herald, multiplies through their labors, land.

Decline of the Mediative Spirit.

The churches of New England were long characterized by containing a large number of laymen who made scriptural truth their daily study amid the cares of business or professional life. The means of studying the Scriptures were lessening, and the custom of reading the Word of God, and antiquities, were far less frequent; but the amount of acquaintance with the essence of the Scriptures was greater. Perhaps I may say also that thought moved in a different channel, being controlled too much by the pure word of God; but find that fault with us who are the fathers of this country.

There is a great temperance revival going on in Pittsburg, Pa., under the direction of Mr. Francis Murphy, a reformed drunkard. He preaches that it requires grace to redeem a drunkard from the power of his evil habit. We think he is right.

The first church, New Orleans, has given a unanimous call to Bro. Rowland of Wales to become their pastor. He has publicly announced his acceptance, and enters upon his work with the hearty co-operation of the church. We extract the following from a private letter to Bro. Walne, Superintendent of the Sunday School of the first church:

"Your note received. Glad your health is restored and hope you will soon be here to enjoy with us the great prosperity and reward."

Bro. Rowland is the talk of the town, Our poor little house needs stretching it is jammed last night; two rows of chairs in the aisle, pulpit rostrum crowded, and over a hundred people turned off. Somehow, it seems to me, we might be justified in extending our borders. People out here have said many promises of still more.

And then we have said, "Come and see for yourself."

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OUR BOOK TABLE.

Lectures on the History of Preaching, by John A. Broadus, D. D., LL. D.

SHELTON & CO., 1876.

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MISSISSIPPI BAPTIST RECORD.

CLINTON, MISSISSIPPI.
THURSDAY, FEB. 15, 1877.

Advertising Rates.

SPACE.	One Week.	Two Weeks.	Three Weeks.	One Month.
1 inch.....	1.00	1.75	2.25	2.50
2 inches.....	2.00	3.50	4.25	4.00
3 inches.....	3.00	5.50	6.50	5.50
4 inches.....	4.00	7.50	8.50	7.50
5 inches.....	5.00	9.50	10.50	8.50
6 inches.....	6.00	10.00	13.00	15.00
7 inches.....	7.00	11.00	14.00	17.00
8 inches.....	8.00	12.00	15.00	18.00
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33 inches.....	33.00	37.00	40.00	43.00
34 inches.....	34.00	38.00	41.00	44.00
35 inches.....	35.00	39.00	42.00	45.00
36 inches.....	36.00	40.00	43.00	46.00
37 inches.....	37.00	41.00	44.00	47.00
38 inches.....	38.00	42.00	45.00	48.00
39 inches.....	39.00	43.00	46.00	49.00
40 inches.....	40.00	44.00	47.00	50.00

From the Mission Fields of China.

Seen Syai of the Shui Hing church sends this letter to Miss Whilden, and also to the Pastor, and brethren and sisters of the Baptist church in America. She devoutly wishes them peace and prosperity. May the kind God ever grant you His blessing and His grace!

I will now give you a report of my work during the past three months.

During this time, there is a woman whose surname is Seen living at a village called Ko Tai, who has been converted and baptized. She is now sixty-five years of age. She is gentle, patient, and courageous, and is able to help me when I go out to tell the women of Jesus. She does not fear those who despise or ridicule her on account of the doctrine which she teaches. But alas! she cannot always go out with me as she is poor and destitute—often lacking the necessities of life.

Last month she went with me to the village of Ku Tiek to help me in teaching the women. Many of them heard us gladly. A woman (whose surname is So) went with me to the village of Yeng Mool. Here I all so found a large number of women who heard gladly. I showed them the pictures in "Peep of Day" and explained to them, "Many of the children and women expressed pleasure on hearing the gospel and said, "This is the true doctrine." But there were some who reviled us. Those who reviled us were women who professed to be sorcerers, and others who are engaged in the making of incense and smoking tapers for idol worship, and whose husbands are Sanists priests, or fortune-tellers. There are men also who revile us openly in the market places and in other public places where they are engaged in buying and selling. They prepare articles for the idol worship and hope to reap pecuniary advantages from the worship of idols.

The motive of Mr. Edmunds, the author of the Electoral bill, in originating it, was shown by his action in the joint commission on the Fla. case. It was to preclude the possibility of an inquiry into the frauds by which regular certificates were issued to the Hayes electors in the disputed States. After the Arbitration trap had been set, and the triggers sprung for the unwary game, which had been entangled into it, he submitted the following proposition:

That no evidence will be received by the commission which was not submitted to the joint convention of the two houses by the President of the Senate, with the different certificates.

To secure the support of Judge Bradley, the neutral (O) arbitrator,

Justice Miller, another partisan of Hayes, offered the following additional clause: "Except such as relates to the eligibility of E. C. Humphries, one of the electors."

The rule was then adopted by the following vote:

Yes—Justice Bradley, Miller and Strong; Senators Edmunds, Frelinghuysen and Morton; Representatives Garfield and Hoar—8.

Now—Justices Clifford and Field; Senators Bayard and Thurman; Representatives Abbott, Hunton and Payne—7.

And after a brief investigation, Humphries was declared eligible, and subsequently, by the strictly partisan vote above recorded, Florida was counted in for Hayes without inquiring whether he received a majority of the votes or not.

The friends of the Arbitration plan say that the rule applied in the Florida case will preclude going behind the Governor's certificate in Oregon, and give the one vote needed. We hope so.—Clarion.

The failure to re-elect Mr. Boutwell to the Senate from this State has been accounted for in various ways. It has been said that his defeat was the defeat of Gen. Butler and of Butlerism. It has been said again that Gen. Butler might have helped him, but that he was indifferent to the result. It was charged that he represented "the machine" and the Custom House politicians, who worked for him. It is said, again, that the coldness of his manners, and neglect of those means by which men make friends for themselves, lost him support. But we learn from the *Woman's Journal* that there was another cause:

"Four years ago the Suffragists in the Massachusetts Legislature worked hard to make Mr. Boutwell Senator upon the assurance of some of his friends that he was in favor of Woman Suffrage. But when Senator Segert, of California, offered an amendment to the bill for the organization of Pennsylvania, striking out the word 'male,' Senator Boutwell voted against it, while Senator Washburn voted in its favor. The friends of Woman Suffrage naturally sided against him this winter, and we have reason to believe that his vote upon the first ballot was thereby seriously lessened."

It would seem, with or without votes, the women are in politics.

While Mr. Boutwell's obituary as a public man is in making, we offer our contribution to it, the expression of our belief, that the State and nation will be fortunate in securing a public servant whose record will be as clean and whose service will deserve as much credit as Mr. Boutwell's during nearly thirty years of public life—if, indeed, his public life has ended, which was regard as by no means certain.—The Watchman.

Would Kuneung and Syai (Miss Whilden and Mr. Graves) kindly instruct my daughter, Sou Sing. Please purchase for her whatever she will need, and I will repay whatever is expended.

Appointments for Bro. E. Z. Simons:

He will lecture on China at Duck Hill, MONDAY NIGHT, Feb. 19, Canton, TUESDAY, " " Goodman, WEDNESDAY, " " Durant, THURSDAY, " " Koscisko, FRIDAY, " " Vaiden, SATURDAY, " " Winona, SUNDAY, A. M., " " Carrollton, SUNDAY, P. M., " " W. A. MASON.

Dear Sisters: To us belongs an inestimable privilege. Will you disregard the Heaven proffered boon?

—THINK—GARRET—On the 8th Feb. at 10 o'clock A. M. in Bap-

istennish, Tex., Tate Co., Miss., by Eld. E. D. Miller, Mr. W. J. Phillips and Miss. MATTIE F. GARRET.

We send our young friends our hearty congratulations.—Eld.

Mississippi's daughters showed themselves worthy of their name. The Ladies' Missionary Societies of Carrollton, Duck Hill, Kosciusko, Goodman, West, and Vaiden have associated themselves together hoping thereby to accomplish something more than would accrue from single efforts.

Miss Whilden, missionary in Baptist aspices in Canton, China, employed the woman, whose report you read above, and by the united efforts of Carrollton, Duck Hill, Vaiden and West Missionary Societies, she has been supported for the past two years. Owing to a misconception of the plan the sum contributed was centered upon a single object. The amount proved to be doubly sufficient and after subtracting therefrom thirty-six dollars the sum necessary for annual support, the residue was placed in the general mission fund.

For thirty-six dollars a Bible woman may be kept in the Gospel field or a child kept at a Christian school in China. Only consider the meaning of the sum, compared to the vast amount of good accomplished by its use. Awake to the fearful responsibility laid upon you by being allowed to dwell in a land where Jesus is preached. Bring 'tis the Lord's use the title product of your dairy, your poultry yard, yes even these, and see what a glorious fruitage will crown your labors. But little can be obtained in this way I grant you; but from the reaping of minute particles are formed the lofty mountain chains.

It's greatly wise to talk with our past hours.

And ask them what report they bore to Heaven,

And how they might have borne more well come words.

K. C. CON. SGT.

VAIDEN, MISS., FEB. 1877.

Harriet Newell's Grave.

The January number of the *Missionary Link* contains an interesting letter from one of the ladies connected with the Women's Union Missionary Society, of her experiences while at Mauritius. The account of her visit to the grave of Harriet Newell cannot fail to interest those who remember the consecrated life and the early death of this devoted young Chilian missionary.

The most interesting spot on this island to an American is the grave of Harriet Newell, in Cossia, one of the cemeteries of Port Louis. This is about a mile out of town, and is approached by an avenue running along by the sea, of which we get glimpses through the thick growing casuarinas (a funeral tree, something like our larch), but which is spoiled by the stone cutters, who have taken up on both sides for their business. The road is thick with fine, white dust, and the sounds of hammer and chisel through the soft splash of water on the sandy beach close by. As we draw to the gate, early one morning, an attachment of the place comes up, of whom we doubtfully ask if he could show us where an American missionary lady was buried. "Oh, yes," he said, "she's dead, of course, and comes here to hear glad tidings. Many come from various villages but I've not time to mention all."

At present the Governor's Law has issued a proclamation forbidding the opening of theatres, gambling and extravagant illuminations at the All-souls festival. The Mandarin at the city of Shui Hing will not allow any of these things to be done on the festival occasion of the idols' birthdays; therefore many of the people of my village are persuaded that the idols are false since the Mandarin has dared to say that the people must not have on their birth days such splendid illuminations as they were formerly taught were essential to their safety and happiness. If the Mandarin continues to forbid these things for a number of years, it will certainly result in many losing faith in their idols and believing in the doctrine of Jesus.

There are in my village, in all, about twenty persons who are, at heart, believers; but also many of the women are afraid their husbands will oppose them in uniting with the church, others are afraid of their brothers. Will Kuneung (Miss Whilden) pray for us that soon many of them will unite with the church, and help to spread the Gospel until our village shall become a Christian village, and their descendants be blessed.

Would Kuneung (Miss Whilden) buy a small accordion for me and a few Scripture pictures. I could thus gather a crowd who would come to see and hear, and then tell them of the gospel.

It was an inspiration to us, not to win for ourselves such an "In Memoriam," but to have our hearts on fire continually with zeal for the salvation of souls, especially of those we teach day by day. The grave is after all iron railing which encloses the graves growing green over lowly mound of earth, but within its prison. We scattered flowers of oleander, rose, and heliotrope over it and cleared away the weeds as for a dear, dear friend, and with a silent prayer for more entire consecration to Christ and a more single eye to his glory, went away. Since then we have been several times, and it was our privilege to have the enclosure put in perfect order, the lettering repaired, as well as the iron railing and supports upon which the slab rests. Perhaps, some time, somebody will do this for us, also sleeping far away from home and country, but happy they who die in such service.—Eld.

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Canton, TUESDAY, " " Goodman, WEDNESDAY, " " Durant, THURSDAY, " " Koscisko, FRIDAY, " " Vaiden, SATURDAY, " " Winona, SUNDAY, A. M., " " Carrollton, SUNDAY, P. M., " " W. A. MASON.

Supplies for the Table.

Success rides on every hour, grapefruit and you may win, but without a grapple it will never go with you.

Work is the weapon of honor, and he who lacks the weapon will never triumph.

Gen. John McDonald, of whisky fame! received an unconditional pardon on the 29th ult., and was immediately released from the Penitentiary at Jefferson City, Mo.

PHILLIPS—GARRET—On the

8th Feb. at 10 o'clock A. M. in Bap-

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We send our young friends our hearty congratulations.—Eld.

POLITICAL AND SECULAR.

POLITICAL SITUATION.

Since our last issue the Electoral Commission has rendered a decision in the Fla. case, giving that State to Hayes and Whiteaker. The rulings in this case have greatly discouraged Democrats. In every case, we believe the decisions have been rendered by a strict party vote, 8 to 7. This is certainly not a hopeful feature to the Democracy. The Commission is now at work on the La. case. We can not tell what may be the result, but as the Republicans have the voting force, and seem willing to use it, we suggest that our readers may as well begin to make up their minds to live four years longer under Republican rule at Washington. It may not be as we apprehend, but the current seems to run that way now.

MISS WHILDEN, missionary in Baptist aspices in Canton, China, employed the woman, whose report you read above, and by the united efforts of Carrollton, Duck Hill, Vaiden and West Missionary Societies, she has been supported for the past two years. Owing to a misconception of the plan the sum contributed was centered upon a single object. The amount proved to be doubly sufficient and after subtracting therefrom thirty-six dollars the sum necessary for annual support, the residue was placed in the general mission fund.

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K. C. CON. SGT.

VAIDEN, MISS., FEB. 187

MISSISSIPPI BAPTIST RECORD.

J. B. GAMMELL, - - - - - Editor.
M. T. MARTIN, - - - - - Proprietor.

TERMS - \$1.00 per Annum, in Advance.
CLINTON, MISSISSIPPI.
THURSDAY, MARCH 1, 1877.

THIS AND THAT.

"If I write anything that you think ought not to appear in print, throw it up." Agreed.

"I have seen one copy of the Record and did not dislike it." That is stating it mildly, but we think very well.

We are reading Bro. Riley's articles in the *Southern Baptist* with much interest. Bro. R. is a most eloquent and graceful writer.

Bro. T. T. Leavell has accepted the charge of the Oxford church, and will enter upon his work at once. We congratulate brother Leavell on being the pastor of so good a church.

The anniversary sermon of the Southern Baptist Theological Seminary will be preached on Sunday, May 6th, by Dr. Thomas Armbruster of New York.

Bro. D. S. Burch was ordained to the office of Deacon in Clinton Church Sunday night. The examination was conducted by the pastor, Bro. White, offered the ordination papers, and Bro. Faqua delivered the charges.

In 1876, the Methodists had 4,921 members, and 24,667 preachers and 24,667 local preachers. It now, by all indications, has 21,979,447 members, with 21,580 different preachers and 20,585 local. There are but a million more in the rest of the world, the largest part in England.

Bro. J. D. Martin says the Southern Baptists freedom. That is a great mistake. We like the way about the business. We love freedom as much as any people in the world to have as little of it as we do. It is the domination of adherents and rank ignorances that we hate and will hate.

Bro. Link of the Texas Baptist Union reported his leader, Bro. B. H. B. of the Southern Baptist, and given upon the plan of specifying the names of the members, and winds up by telling Bro. Riley over to us. We will think of him, Bro. Link, and the theologies of different persons of that in the people of God's love. You will fight well for your best.

A new paper to be started in Little Rock, Ark., by Dr. L. L. Pelegier, is to advocate only baptism-baptism nothing else. What next? It is hard to believe to this point a long time. There is very little difference between ten or a dozen drops of water and more. As to what next, we apply stark infidelity.

Bro. Riley says, "We are not so sensitive about agency work as some of our brethren are." That is because you are a sensible man, Bro. R. When a good cause demands money, and the brethren work hard at it, as they ought to do, why we must stand after it. What else can be done?

Some think Bro. G. in Virginia does better than we do at home. We are sorry to say that this is a mistake. The Board of Ministerial Education in connection with Richmond College has discharged eight young men from its pastorate, and we have only discharged five. They have two by their side, and we have more. The correspondence recently says, "It will require the united efforts of all the churches to provide for the twenty-four students that remain."

One tenth of our churches can support our ministerial students at Mississippi College with half an effort. Now, we love them very much, and we do them a great deal, but we venture to suggest that they do not do better or quit talking so much. That is one of them. To them we will you Bro. Dickins.

We have just this moment learned, through a private letter, that Bro. Henry Pitts, of Cherry Creek, died, very early last Sunday. He only took his last day before. Bro. Pitts belonged to that noble band of Baptist pioneers who laid the foundation of our denominational prosperity in North Mississippi. But few of that great company are left.

We receive in exchange, the Western Baptist published at Little Rock, Ark., and edited by Ed. T. B. Espy. The Western presents an interesting paper, and proves that Arkansas Baptists can make an interesting paper. We think, if the brethren over the river go to do well, they had better give their paper the hearty support it deserves. We recognize many names made familiar to us in the Baptist.

Mr. J. L. Taylor, of Taylor's Delight, died last Saturday. We feel deeply grieved over his death, for he was our friend, and a true man, and good citizen. We have often thought what in his deportment he was as near perfect as any man we ever knew. Though he was not a member of the church, we have for some years had a hope that he lasted the good word of God. We tender to his family, especially Sister Taylor, our most fervent sympathy. The Lord, who comforts, will those that are cast down, comfort her.

THE SCRIPTURES--HOW GIVEN.

Last week the editor of the Southern Baptist took us to task, in a mild way, for taking part in the installation of the pastor at Vicksburg. He wanted to know if the scriptures require such a thing, or did the practice originate with Pedro Baptists? We answered in brief, because we were going to press, and there was no time to say much. Now we have time and space, and we will open up the subject suggested by the remarks of Bro. Gressett.

One remark before plunging into the subject. It ought not to be considered conclusive evidence that a thing is wrong because it originated with Pedro Baptists. Baptists of all people in the world, can afford to let everything stand and be judged upon its intrinsic merits. We should not make an effort to keep at the greatest possible distance from the Pedro Baptists, or even Romanists. It is a pity if we must try to be Baptists.

Prove all things, and hold fast that which is good, is an apostolic rule of great value. With us it matters not whether Sunday schools originated with Baptists, or Pedro Baptists; we see in them great power for good, and we heartily approve them. And so of many other things.

Now to the subject, the head of this column.

Great have been the blunders of many good people, caused by supposing that we have in the Bible every thing set down that we must do in this world. Some have done a lot. Thus saith the Lord:

For every specific act of our lives, The world sometimes becomes exceedingly scriptural, and wishes us to point out a definite passage which condemns its every sin. For instance, who has not heard the devotees of the dance demand a passage saying "that sin not, dance?" and

when no such scripture can be found, he goes away with a great air of triumph. Such are utterly ignorant of the matter in hand, and know nothing. And further, christians who aim to defend the truth in this way are not valuable auxiliaries to the cause.

Let it be understood, as it surely ought to be, that the scriptures are not contrary to sound doctrine. Let no one think to profit by this omission. The great principles of truth, purity and holiness remain to command those who live not according to them.

THAT INSTALLATION.

Bro. Gressett is still restless over the late installation of pastor Burch, of Vicksburg. Let us see what there is in this weighty matter. The Vicksburg church had called a pastor; he had accepted, and the church wishing to make the occasion of his entering upon his pastoral work profitable, asked some brethren to be present and conduct a special service. These brethren went. One preached a sermon suitable to such an occasion. Anything wrong about that Bro. Gressett? Another spoke to the pastor, and the people of that in the people of God is anointed, and the way of worshiping is enjoined also; but the circumstances of worship are not prescribed. In arithmetic we do not have every possible mathematical problem stated and solved, but we have great general rules which, if we once learn, we are able to apply to each question as it arises. The case is much the same with the scriptures. True, it is that some things are definitely prescribed and we are shut up to a faithful performance of them. Of such are the constitution of the church, baptism, communion, and divers and sundry things pertaining to church discipline. It is moreover true that to the positive requirements of God's law nothing can be added. The church is not legislative, but executive.

To illustrate further, we will deal with first one side of the question and then the other. Some are strenuous for this, thus saith the Lord for every thing, even things circumstantial, and bear themselves as conquerors when some poor fellow can't put his *gospel* on the passage. Take a lesson in point. The people called Campbellites have done a large business on a small capital by demanding in bold terms scripture for a mourner's seat. How some poor Baptists and Methodists have erred before the man "who goes by the Bible." And yet what a bubble is this? Lets read it and see what will come of it. Suppose we ask our Campbellite friend for a passage for any other seat in a church, or for seats of any sort, and what will he say? There is as much scripture for a mourner's seat as for any other seat, and none for either, nor do we need any.

We know that people are to hear the gospel, and that houses and seats are convenient and helpful, and this with any sane man is sufficient. And again, we know that it is right to instruct the anxious in the way of salvation, and it is convenient often to let such as wish special instruction occupy a special seat where they may easily reach. This is the common sense of it, and a man who makes much ado about it must be about out of stock in trade.

There is no direct scripture for Associations, Unions meetings, printing Bibles, or translating them, or printing papers, or for Sunday schools as we have them, or for preaching oration sermons, or delivering a charge to the minister ordained, or presenting the Bible, or for Colleges or Seminaries, or Mission Boards, or for installing pastors, etc., etc.; but who could undertake to make an argument against any of these things? We venture to affirm that the one who will try it, will find a man to worst him right soon.

We are required to support our families, but whether we are to do it by plowing, plowing, or corn, or all, or whether we are to earn a living by merchandising, or in some other way, we are not told. We take this to be about the truth in the premises. The newspaper business is modern, but affords a wide door of utterance for those who wish to speak to the masses. It is a means of doing good, which is lawful to employ, and that without any direct mention of it in the scriptures. Here we rest the case, and go on editing with all

Give the Cubs a Chance.

Mr. Spurgeon relates that when he first went to London, a mere boy, some of the members of his church were utterly opposed to allowing him to preach in the church. Others said, "We have here a young cub, and now let us give him a chance to show what is in him." These prevailed and we know what followed.

Now we say we must give the cubs a chance. First give young church members a chance to develop into real usefulness. Put them to work. Ask them to pray in meetings and sometimes to lead meetings. Set them to teaching in the Sunday school. Send them to Associations, Union meetings, etc. Put them on committees to do all sorts of church work, and, if need be, put some old members on committees with them. This is generally the better way. Work them into the church work and let them know that they are looked to and depended on. Give the cubs all a chance to develop into real strength and usefulness.

Likewise give the girls and young ladies a showing. Shall we call them cubs? Yes, they are cubs too, and ought to have a showing. Pastors and the older and leading members of our churches ought to lead them to the younger members work. To set them back simply to be preached to, is to inflict on them a great injury. Nonchristian girls are a treasure to any church and pastor, provided they are intelligent as they should be. Give these gentle cubs a chance to step in the harvest field. If a pastor has as much sense as his place requires he will know how to fit a rump hook to the hand of the smallest of the little ones that believe in Christ. These little ones cannot cope with the great ones with which the strong man brings down an armful of grain at a sweep; but properly equipped they can do great and better things. Let the girls and young ladies to work. Depend on them, and let them know that they are more than number in the house of God. By so doing we will prevent their growing cold and wandering away to fashionable dissipations. And more, we will find that they exactly fit into do a work that no one else can. And finally under this head, they will enjoy the consciousness of usefulness as few can. Give these cubs a chance.

RECEPTIONS.

We have received resolutions from Bro. St. Clair Lawrence's late charge, expressive of their feelings toward him. Also from one of Bro. A. J. Miller's churches to the same effect. And we have received from the Oxford Grange resolutions expressive of the sentiments of that body respecting the death of our father, J. B. Gressett, Sr. All these we desire to publish, because we think they would not be of general interest to our readers. It would greatly gratify all these parties, but we do not know that they owe it to our readers to publish the paper of general interest. It may be that our judgment on this point is not in harmony with the views of the brethren generally, and hence we would think brethren if they would not be of general interest to our readers. It would greatly gratify all these parties, but we do not know that they owe it to our readers to publish the paper of general interest. 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